

# Hawaiian Church Chronicle

thru 22

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

VOL. VIII.

HONOLULU, T. H., DECEMBER, 1915

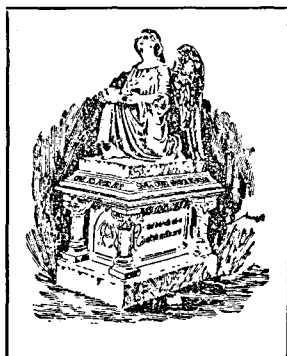
No. 7

## CHRISTMAS ONCE IS CHRISTMAS STILL

BY PHILLIPS BROOKS.

The silent skies are full of speech  
For who hath ears to hear;  
The winds are whispering each to each  
The moon is calling to the beach,  
And stars their sacred mission teach  
Of Faith, and Love, and Fear.

But once the sky its silence broke,  
And song o'erflowed the earth,  
The midnight air with glory shook,  
And angels mortal language spoke  
When God our human nature took,  
In Christ the Saviour's birth.



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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VIII.

HONOLULU, T. H., DECEMBER, 1915

No. 7

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

Entered at the Post Office at Honolulu, Hawaii, as  
Second-class Matter.

DECEMBER, : : : 1915

THE RT. REV. HENRY BOND RESTARICK, - *Editor-in-Chief*  
E. W. JORDAN, - - - - *Collector and Agent*

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.  
Advertising rates made known upon application.

### CALENDAR.

- December 21—St. Thomas, Apostle. (Red.)  
25—Christmas Day. (19.) (White.)  
26—St. Stephen, Martyr. Sunday  
after Christmas. (Red.)  
27—St. John, Evangelist. (White.)  
28—The Innocents. (Violet.)  
January 1—The Circumcision. (White.)  
2—Second Sunday after Christmas. (White.)  
6—Epiphany. (White.)  
9—First Sunday after Epiphany.  
(White.)  
16—Second Sunday after Epiphany.  
(White.)



### THE VIRGIN BIRTH OF CHRIST.

Some people find it difficult to believe the story of the virgin birth of our Lord. If you ask them why, they will tell you that for a man to be born of a virgin would be a miracle, and they cannot believe in miracles.

But does not the same difficulty confront us in respect of the beginning of our race?

A saying of Professor Huxley may here be acceptable to some minds: "The miracles of the church are child's play to the miracles (he means marvels) I see in nature. Resuscitation from apparent death and virgin procreation are ordinary phenomena to the naturalist." The birth from a virgin was, therefore, to the scientist not an impossibility.

But the fact is that the virgin birth of our Lord cannot be objected to on the ground of its being a miracle or an invasion of the ordinary course of nature. The birth of an ordinary man of a virgin would be, but the birth of Jesus Christ was not of that order. For Christ, according to His own statements, was a

preexisting person. He plainly stated that before Abraham was, "I am." He prayed the Father to glorify Him with the glory He had with Him before the world was.

He claimed to have come down from heaven. Now, there is no known law of nature that requires a pre-existing person to be born into this world with a double parentage. Experience furnishes us with no instance of this kind. The coming of our Lord by a single parent violates, therefore, no known law of nature. It cannot therefore be classified as a miracle or a violation of nature's laws.

On the other hand, the only way consistent with known laws for a pre-existing person to take our nature and unite it to his personality would be to take that nature by way of a single parentage; for it must be remembered that "nature" and "person" in God and man are distinct and separate things. The doctrine of the Incarnation is that the Son of God united to His divine nature our human nature. The human nature is united to the divine nature by union of His One Person. So, while there are two natures, there is only one person or "ego" behind them. If Christ had been born as an ordinary man is, there would have been, according to the universal law, a human nature and a human person. Not man's or human nature only would have been born, but a man with a human personality. Now, as it was God's purpose to unite to His divine nature human nature without a human personality, the only way it could be done was by His being born in other than the common way. If He had been born by virtue of a double parentage, a miracle would have been required to eliminate the human personality. So while the virgin birth for a pre-existing person to take our nature requires the violation of no known law, the Incarnation, as known by us, if there was a double parentage, would require a miracle.



### REVIVALS AND CONVERSION.

There are two conceptions of Christian life among American Christians. One is that to become a Christian one must have a more or less sudden emergence from a sense of wretchedness for sin, into a serene sense of pardon and

acceptance with God. This has been called "the change of heart," "conversion," or "being saved." The other idea is that in infancy the child is brought into Covenant relation with God and is taught and trained as a child of God.

At the end of the Baptismal service is an exhortation which reads in part as follows: "It is your duties to see that this child be taught as soon as he shall be able to learn—all things which a Christian ought to know and to believe to his soul's health and that this child may be brought up to lead a godly and a Christian life." The exhortation is well worth reading in full, and it will be found on page 256 of the Prayer Book. In the Catechism the child is taught that he is a child of God and an inheritor of the Kingdom of Heaven. The Catechism in brief teaches a child (1) what he is, (2) what he is to believe, (3) what he is to do, (4) and the means of Grace by which he may gain power to lead a godly and a Christian life.

In due time the child is to be brought to Confirmation and to become a communicant of the Church.

This method teaches the child that he is "in a state of salvation," the other calls on the grown child to "be saved." The one calls the young person to repent his sins and consciously accept Christian truths and to show his faith in his life. The other calls upon him to be "Converted" by a feeling more or less marked which shall assure him of salvation.

Those who are familiar with American Protestantism know that until of late years, when teaching and training have been emphasized, people were classed as "unsaved" until feeling came to the soul.

From this idea of Christian life came the use of every possible means to induce this feeling of assurance. Many by their nature were unable to experience this psychological emotion and lived anxiously for years trying to get it, and died without it.

The whole matter will be better understood if we go into the history of the Protestant idea. It may be said to have first been preached in America by Jonathan Edwards. McConnel well says: "Before the time of Jonathan Edwards; Churchman and Puritan conceived of religion as obedience to law as shown in moral and religious conduct; they

agreed that religion is a question of right living.

"Edwards taught that it was a question of right feeling and that conversion meant a period of agony for fear of God's wrath, and a sudden peace with God."

Edwards and his wife, devout from childhood, passed through this experience. The idea fascinated the people. It was capable of being put to an immediate test, and it was less burdensome than the continual battle with evil in the complex experience of human life.

The movement spread to the South. Many sober men set themselves against it, but it moved along until it became accepted as the religion of the colonies except among people of the Church of England. The most extraordinary scenes accompanied the preaching of this doctrine. An eye-witness, a Presbyterian, narrates that "a hundred and fifty of the congregation were so affected with violent spasmodic contraction of the muscles and jerking of the heads, frequently throwing themselves on the floor and floundering like fish."

When the movement reached Georgia it found George Whitfield, who became the champion of the great awakening. The scenes which ensued were almost indescribable at times. Whitfield, like some modern revivalists, called the clergy every possible name—"dumb dogs that will not bark," "devoid of vital piety," etc. Church of England men held aloof or opposed the movement, and Whitfield savagely assailed them. The Puritan clergy repeated what Whitfield said, and Churchmen were looked upon as a set of cold moralists.

In the above we have drawn freely upon the words of Dr. S. D. McConnel in his Church history under the chapter of "The Great Awakening."

If we examine the matter critically we shall find that certain passages of scripture were strained to meanings which they never had. Take the word *convert*. It occurs seven times in the New Testament, and in the revised version it is rendered on every occasion to "turn" or "turn again"; there is no warrant whatever to give it a meaning implying an assurance of peace.

The great event to which the advocates of this theory refer is the day of Pentecost and the outpouring of the Holy Ghost. But a casual reading will show that there is no warrant for such inference as is drawn from it. When the people were moved by the preaching on that day they said, "What shall we do?" The reply of the Apostles was, "Repent and be baptized every one of you for the remission of sins, for the promise is unto you and your children."

Another text which used to be largely dwelt upon were the words, "Ye must be born again." If you read the marginal reference you will find the words "or from above." Nicodemus did not understand that our Lord meant that he was to be born again of his mother. The term "born again" was used among the Jews of a proselyte who was received into the Jewish Church. The words of Nicodemus implied that as he was a Jew and a ruler, it might as well be expected that he should be born again of his mother as to expect him to be baptized. The words are clearer when we understand that a proselyte was baptized before he could become a son of Judaism. The words of our Lord in reply were, "Except ye be born of water and the Spirit ye cannot enter into the Kingdom of God." Even Nicodemus thought a ruler must be baptized if he was to have a place in the Church of Christ, the Kingdom of God on earth. This is the plain meaning of the passage, and so it was understood by the Fathers of the Church and has been so understood ever since except by a very small minority of Protestant Christians.

As a matter of fact, the emotional disturbance wrought up by revival methods is found in some phase or other in every religion, ancient and modern.

This has been brought out at length in the book by James on, "Phases of Religious Experience," but years before that book was published, a great revivalist came to the town where we lived and the writer of this article wrote a tract on Conversion, in which he pointed out that history showed clearly that among the ancients in paganism the phenomena seen at revivals were common, as they have been in every age under religious excitement. The revivalist referred to was B. F. Mills, who had hundreds of children at a meeting and frightened them nearly into fits by telling them stories of children who had not been converted at his meetings, and who went home and died that night "unsaved"; that is, presumably, they went to hell. The writer denounced Mills as a libeller of the Fatherhood of God. Mills himself could not stand the horrible doctrine which he taught, and not many years after became a Unitarian.

There has been a great drifting away from the doctrine of the revivalists of late years, and a coming to a view of the Christian religion like that always held and taught by this Church as by other historic Churches. But still the doctrine clings. The revivalists do not reproduce the scenes once enacted, and outside of certain parts of the United States, where they are still prevalent, it is safe to say that they would not be tol-

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erated. Instead of violent exhibitions of excitement they are urged to go forward and clasp the preacher's hand as a token of conversion.

The writer was brought up in part under the system which demanded an emotional change before salvation was assured, and he endured what many of the older readers of this know something about, a fear and dread. He has thanked God hundreds of times that his own children never suffered as he did, but that they were taught that, like the Child Jesus, as they grew in age, they ought to grow in wisdom and in favor with God and man. It has been the utmost joy to him also to have had close touch with hundreds of young lives who have never known the suffering spoken of. Their religion has been a matter of nurture, of development, of right living, of conduct and character, and not a dependence on a Spiritual cataclysm. Their religion has been one of joy and not frightfulness.

This Church has always had its most rapid growth in the United States, where the theory of getting religion suddenly, has run its course.

In these Islands there was a great awakening about which there were differences of opinion among the Missionaries. Three sons of Missionaries have told the writer much in regard to it, and as to its value as they saw it. It certainly led to immense accessions to the Churches, but the dangers of emotionalism and its untrustworthiness impressed many of the Missionaries. Dible himself writes, "The Sandwich Islanders, like all ignorant people, are readily carried away with excitement, and when under control of excitement are both liable to be deceived themselves and to put on an appearance which may deceive others. A pastor, too, when his feelings are intensely wrought up, is more liable to be deceived than at other times."

Without any excitement this Church in the Islands has grown in communicant numbers over 300 per cent in twelve years. It has been accomplished by receiving souls into covenant relation to God and by teaching them that "Baptism represents unto them their profession, which is to lead and live a Christian life," to come out of indifference and neglect and to serve God in spirit and in truth.

The matter of being saved or unsaved would be left with God; and judgment as to salvation would not be uttered by the preacher about any man or set of men. People would be called to read over, to think over, and pray about their baptismal vows and called to consecrate themselves anew to a better service.

We have written the above because many questions have been asked and we believe the position of the Church should be known by her children. But it may be said much has been spoken lately about getting some suitable man to hold a Mission here—what is the difference between preaching a Mission and holding a revival?

First of all there is the fundamental difference that at a Mission of the Church it would not be taught that people were to be saved by a wave of emotion or a peaceful feeling. Men, women and children would be called to repentance; they would be urged to use the means of Grace which God has given us through His Church. They would be exhorted to forsake sins, to lead a godly and Christian life, and to persevere unto the end.

It will be readily seen that differing, as we do, about such fundamental matters relating to Christian life, it is often difficult to work in many things with other Christian bodies. We cannot see why children are baptized and brought into Covenant relation to God if they are taught that they are "unsaved" and called to experience certain emotions before they are "saved." The old Presbyterian standard taught the entrance into the Covenant and nurture under it, and they with others are rejecting revivalist methods and are returning to the faith of their forefathers, which agrees with what this Church teaches and has always taught. It is another evidence of a return to old paths and another glimpse of hope for some degree of unity.



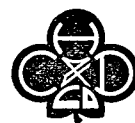
#### DANCE HALLS.

We have always believed that the best way to stop low dance halls was to have dance halls conducted by some responsible and godly persons. There is abundant evidence of the good done in this way. The Rev. Father Dolling at Portsmouth conducted one for years, at which he or one of his curates was always present. In some places Anglican sisters have charge of dance halls. It is natural for young people in the ordinary walks of life to want to dance, and they will go to evil places unless good ones are provided. We have the man and wife to conduct such a place if we had the money. There is no doubt but that there are many low dance halls in the Islands which entrap many young girls whose parents do not care enough for their children to keep them at home. These halls are the cause of many being ruined.

This brings us to the matter of which we want to write. Some young women

came to the writer the other day and asked him whether what a certain evangelist said was correct when he stated that out of 600,000 prostitutes in the United States, 360,000 contributed their entering upon the evil life to dancing. We told the girls, who were earnest and sincere in their questioning, that statistics were often quoted by well-intentioned people which represented merely guesses and not ascertained facts. We said it is impossible for any one to give statistics on this point, and that personally we believed that the figures given were altogether false.

One of the girls then said: "I believe that the girls who go to evil dance halls



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are bad before they go." In reply I took down the splendid report of the Chicago Vice Commission on the Social Evil and let them read a part of the report on Dance Halls, in which what the girl had said was borne out by abundant testimony from girls themselves.

As the girls read they said one to another, "That is true; that is just what I believe." They then said what others have told me again and again—how shocked and horrified they were that any one should suppose that in dances such as they went to with their friends any one should think of evil. One said, "It makes me ashamed to think of any one imagining evil in the innocent amusements in which my father and mother and friends enjoy in dances with acquaintances."

We told them that the way some danced was a painful sight to see, and that we had always forbidden anything to which we objected at school dances, and the young people had gladly submitted to our decision.

The fact is, there is dancing and dancing, there is eating and eating, there is card playing and card playing, but the right-minded girl from a good home avoids as she would the plague anything suggesting or approaching familiarity.

We then showed the young women, over several of whom we were guardian, another page in the report referred to, which in giving the causes of downfall gave under ten heads the causes which were obtained after "an exhaustive study." We give the causes here:

"First, lack of ethical teaching and religious instruction; second, the economic stress of industrial life on unskilled workers, with the enfeebling influences on the will power; third, the large number of seasonal trades in which women are especially engaged; fourth, abnormality; fifth, unhappy home conditions; sixth, careless and ignorant parents; seventh, broken promises; eighth, love of ease and luxury; ninth, the craving for excitement and change; tenth, ignorance of hygiene." We give them here because the young women, after they read the paragraphs, said, "That is true; I always knew it"; but older girls ought

to know these things, they ought to be told plainly about dangers and not allowed to go on and pick it up here and there. The girls we know who have gone wrong had poor homes, foolish mothers, or were wilful girls, who would not listen, or girls who did not know how to work, or girls too lazy to work, and yet wanted good clothes, and "good times," as they called them.

The young women who said these things were part-Hawaiians, and Chinese, all of whom have been instructed in the ways of the world by Miss Marsh or Dr. Charlotte Baker when she was here, or when they have come for advice by the Bishop himself. We state the facts here just as they are. We are raising a fine lot of self-supporting, self-respecting young women, of strong character, and, as one said, "One reason is because we have not been allowed to go on in ignorance of dangers in regard to which many girls know little or nothing." This is absolutely true.

◆◆◆◆◆  
THE REV. R. J. CAMPBELL.

(Extracts from an Article by the  
REV. JOHN LLOYD.)

"The Rev. R. J. Campbell, pastor of the most famous Congregational Church in the world, called the 'Cathedral of Nonconformity,' the City Temple, London, has recently resigned his charge, and in bidding farewell to his people he informed them that he was also bringing his connection with Nonconformity to an end. At present he goes to France to resume his work for two months among the soldiers at the front. After his return he will rest a few weeks, and when his health permits he will be ordained by the Bishop of Birmingham, and attached to his Cathedral. The Christian Commonwealth, London, in a recent issue said:

"Mr. Campbell is everywhere regarded with such love and admiration that his decision is accepted without criticism or question. Nonconformity lets him go, unwillingly, perhaps uncertain of the wisdom of the step, but recognizing loyally that a man so gifted, so transparently sincere, single-minded, and simple-

hearted, would not take this action except under stress of strong conviction."

"Men like Mr. T. P. O'Connor are writing of this event and trying to explain it. Religious leaders are asking the question: 'Why does this great preacher of international fame, in his maturity, at the zenith of his power, turn from the Church which has rendered him great honor, to become a priest of the Anglican Communion?'

"The present writer desires to point out the influence of certain current religious movements upon Mr. Campbell's thought and religious outlook. He has been for many years an earnest and sympathetic observer of Mr. Campbell's development as a great religious teacher, and he has noticed that during the past five or six years he has gradually moved from religious individualism to the collective or Catholic consciousness. Probably Mr. Campbell was not aware

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at first of this transition, but it has appeared to the writer from a study of the pulpit utterances of Mr. Campbell, for a number of years, that certain movements and tendencies of religious thought were influencing his point of view.

"Protestant leaders everywhere were deeply impressed by the findings of the new school and the blow it dealt to Liberal Protestantism.

"Mr. Campbell gave evidence in his public utterances that he also was deeply impressed by the results of the Eschatological school, but he was affected in a very different way. Mr. Campbell could not agree with the destructive elements of that criticism, but his keen, discriminating mind fastened upon certain positive elements of the truth of the Gospels brought into prominence by that school.

"In sermons delivered Mr. Campbell has struck a fresh chord when describing the coming of Christ to this world, as a breaking through the transcendental world at that point in time and space which men call Bethlehem. Let me quote Mr. Campbell's exact words from a sermon on the 'Saviourhood of Christ,' May, 1913: 'One thing I would like to get into your minds this morning, and that is the coming of Christ into this world was a break in its history, it was an intrusion of a higher order of things, a down-thrust of a transcendental reality into our prison of flesh and sense, in other words an unique coming of God into our conditions in an unique manner and degree.'

"This brings us to a consideration of the influence upon Mr. Campbell of Father George Tyrrell's work, especially through his last book, '*Christianity at the Cross Roads*,' in which he uses the results of the Eschatological school in an attempt at a great reconstruction. Whatever Churchmen may think of the opinions in detail of the great Roman Modernists, we must never forget that when Protestant scholars were obsessed by the critical, and were wasting their energies upon negation, these men, taking the last word of criticism in its most extreme school, attempted a new synthesis and at least sought to do for the Church today what St. Thomas accomplished for the thirteenth century. In their work there is undoubtedly much to dissent from, but there is then, at least, the precious leaven of the Catholic ideal and it is working in the minds of leaders in all Churches today.

"It has deeply influenced Mr. Campbell. We could more than fill this whole article with the quotations which Mr. Campbell has made in his sermons from Father Tyrrell's book, '*Christianity at the Cross Roads*,' from 1909 to the pres-

ent year. Mr. Campbell has no sympathy with any of the extreme positions maintained, but he was evidently deeply impressed by the way Father Tyrrell made good his contention that the Apocalyptic Christ of the Gospels bears no resemblance to the Jesus of Liberal Protestantism, but rather His affinities are with the Christ of Catholic faith and worship. For years his mind has dwelt upon that aspect of the truth, especially, and the mental and religious evolution of Mr. Campbell during that time has been an interesting study for a psychologist as well as for one who takes a profound interest in Mr. Campbell and his work. The writer may be wrong, but his impression is that until at least 1913, and perhaps much later, Mr. Campbell had no idea that he would ever enter the Anglican communion—did not realize how much he was influenced by the Catholic ideal. In December, 1912, he preached a sermon in which he expounded and enforced in his own inimitable style the precious Catholic doctrine of the Communion of Saints, while in the same breath declaring his allegiance to Protestantism. Here is one paragraph: 'Some things were lost at the Reformation for which the Protestant soul has been hungering more or less ever since, and that amongst those was the doctrine of the Communion of Saints in the larger and more mystical sense in which it was formerly held. The shearing away of symbolism in public worship and private devotion was also, I think, a mistake, as well as the diminution of reverence for sacred seasons and places.' He then quotes with approval Father Tyrrell's statement: 'Profoundly as I venerate the great truths and symbols for which Protestantism stands, I am somewhat chilled by its inhumanity, its native severity, its relentless rationality. If it feeds one half of the soul, perhaps the better half, it starves the other.'

"Father Tyrrell was a religious genius and his last book was in part a brave wrestling in his own way with the Christological problem, raised, for him at least, by the results of the drastic criti-

cism of the Gospels by the Eschatological school. Whatever Mr. Campbell thought of his method in solving that problem, or whether he dissented from following him in his acceptance of certain destructive elements in this criticism, as undoubtedly he did, he must have read with glowing heart the evidence of Tyrrell's loyalty to Christ, as Lord, the Christ of the Church, and his devotion to that great Catholic ideal of the Church for which he sacrificed so much and shortened his precious life. The book consists of no 'swan song'; rather it is the dying Modernist's declaration of war upon the whole theology of Liberal Protestantism, and it is the most crushing blow which it has ever received.

"Mr. Campbell was deeply impressed with Father Tyrrell's insistence upon the affinities of the Christ of the Gospels with the Christ of the Catholic faith and worship, the Apocalyptic symbolism, and the sacramental nature of the Church. 'The Church was not merely a society or school, but a mystery and sacrament, like the humanity of Christ of which it is an extension.' 'If Christ be more than a teacher, the Church is more than a school; if He be more than a founder, the Church is more than an institution—though it is both one and the other.' These teachings are working as a leaven in the minds of many earnest Protestant leaders, and we are only at the beginning.

"Mr. Campbell has always laid stress in his teaching on the solidarity of humanity and the 'solidarity of spiritual

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experience,' and his habit of regarding society as an organism, rather than as a mere congeries of individuals, has prepared his mind for the full Catholic conception of the Church. In that sense Mr. Campbell has always had 'a Catholic outlook.' Having accepted the Catholic conception of the Church, the question for him would then arise: Which branch of the Church has been faithful to the Catholic ideal and at the same time has labored to reconcile liberty and authority? Which branch of the Church, preserving the corporate Catholic experience, has at the same time given the largest liberty of interpretation of the official formulas of that experience? It seems to the writer that for Mr. Campbell there could be only one answer: the Anglican branch of the Catholic communion.

"In many respects the most remarkable man in the Christian pulpit today, Mr. Campbell is not only a great character; he is an element, a spiritual force, and he leaves behind him a powerful spiritual influence wherever he goes. He is above all things a diagnostician and physician of the soul. Personally, the writer owes him a debt for spiritual strength and comfort greater than to any other living man. He is a gentle mystic and the immediacy of his communion with Christ exercises a wonderful influence upon his work. He has always been a leader of a large number of the very ablest men in the Nonconformist pulpit. Who knows what God may have in store for the 'old mother Church' in England, through the 'healing touch' of this man of God? We will earnestly pray to God for his complete restoration to health, and that God may wonderfully bless his labors in the service of Christ and His Church."

Dr. Campbell has taken the step which so many Congregationalists and Presbyterians have taken of late years. We have among our clergy in these Islands two who were Congregationalists and one who was a Presbyterian minister. It would be interesting at some time to get these gentlemen to give their reasons for being ordained in this Church.

#### ST. ANDREW.

Of the Twelve Apostles, St. Andrew stands out clearer in personality than any others except St. Peter and St. John—unless we reckon the few notices of St. Thomas to be really more illuminating.

We knew that Andrew was a sturdy fisherman, one of the best type of yeomanry or peasantry. We know that he was a disciple of John Baptist, was one who repented—that is, took up a new

view of life—because he believed that "the Kingdom of Heaven is at hand." We know that he was the first man called by Jesus to become a disciple, and that he promptly responded to the call. We know that he was one of the original Twelve Apostles, and as such was one of the founders of the Christian Church. The last Scriptural mention of him is in the first chapter of Acts, where he appears as one of the one hundred and twenty who met and worshipped in the Upper Room which was the first Christian shrine.

There are traditions, of some plausibility, that St. Andrew journeyed as far as what is now Russia, preaching the Gospel; also that he preached in Byzantium. His martyrdom was at Patrae in Achaia on an X-shaped cross. He is honored as the patron saint of Scotland because certain relics of him were brought to that country in the fourth century. A similar honor as patron saint of the famous Burgundian Order of the Golden Fleece had a similar cause—Philip of Burgundy having obtained some alleged pieces of his cross.

But for us the chief lessons from St. Andrew's life are of fraternal affection and of using whatever comes to hand. As soon as he had found the Messiah he went to impart the good news to his brother. And when the hungry multitude confronted the Apostles it was Andrew who bethought himself of the five loaves and two fishes, as being of some value and to be distributed where most needed.

A simple reverent, affectionate, practical man—that is what St. Andrew was by nature. A glorious Apostle and a grand Martyr—that is what he was by grace.

Christina Rossetti chooses the Daisy as his symbolic flower—partly because it was one of the few blooming in England on St. Andrew's Day—and partly because of its sturdy endurance and its bright, honest, simple look.

#### THE BISHOP'S LETTER.

The account of the Bishop's visit to the Orient is continued because so many have expressed an interest in what has been written.

We came down the river from Shanghai and boarded the Manchuria in time for dinner. The day was Friday and the date September 10th. We took on a large number of German passengers, one hundred and forty-eight in all, of whom about forty were children. The greater number were refugees from Tsingtau, whose fare was paid by the government. We reached Nagasaki on Sunday afternoon, September 12th, at

about 4 o'clock. There awaited our steamer the usual swarm of coal boats, which were immediately attached to the sides of the steamer, and soon the bamboo scaffolding was erected and coaling commenced.

As soon as possible we went ashore and proceeded to the English Church and were sorry to find that there was no evening service at this time of the year. We had the Rev. Mr. Werlein of San Jose with us, and we dined together at a hotel. We coaled all night and were off early in the morning. Later in the day we were in the Inland Sea. It is truly beautiful. There are so many lovely little islands rising into hills several hundred feet above the sea and cultivated in terraces to the top. Near the shore were quaint houses, and perched here and there in some selected spot were shrines or small temples. It was all very picturesque and strange. We did not wonder at the Japanese being a seafaring people, for they could not help being so, for everywhere there were not

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only scores, but hundreds, of sailing vessels of a large sampan type, laden with all kinds of cargo.

The entrance to the Inland Sea, "The Narrows," is beautiful and interesting. It seemed sometimes as if the big Manchuria could not make the sharp turns which the channel took as it approached Shimonoseki, from whence sail the steamers to Korea, to which country we should have gone had not the taking off of the Pacific Mail rendered it necessary for us to return.

Next morning, September 14th, we approached Kobe, and I counted 257 sails in the course of a half hour. The sea swarmed with craft of one kind or another. As soon as possible we landed and proceeded at once to the railroad station and took the train for Kyoto, having as a traveling companion a Filipino gentleman of education and refinement who was going to the United States to see the country.

We spent the day in seeing Tokyo, and first our rickshawmen took us to the Palace where the Emperor was to stay during his coronation. This palace is surrounded by an attractive park, on one side of which, across a street, is the residence of Bishop Tucker, the Cathedral, and St. Agnes School for girls. Unfortunately, the Bishop was away and the school had not yet opened, so we only saw the buildings. We asked after Miss Suthon, and our rickshawmen took us to the other end of the city, where we found an English lady with a name somewhat similar, who was a teacher in the public schools. While it was not the lady for whom we were looking, we found her most agreeable, and she kindly directed our men to take us to the points of interest. We saw, of course,

many temples, but after one has seen a few they are not particularly interesting to the foreigner.

We went to the jiu-jitsu school, and our rickshawmen had ready cloth overshoes which they put on over our footwear so that we might conform to Japanese custom on entering houses. In a large hall were about fifty men in ancient-looking armor practicing sword play, and in another part a larger number were wrestling. Many of the wrestlers were boys who were trying to get the right hold on their teachers. This was all conducted with much shouting and noise, and everyone seemed to be in a good humor. We also saw the preparations nearly completed for the coronation of the Emperor. There was to be an abundant use of electric light and many arches with much ornamentation. The new part of Kyoto is European in the character of its buildings, and has wide, well-ordered streets. But the greater part of the city has the low, inflammable buildings and narrow streets of old Japanese cities. Kyoto was for 1000 years the capital of Japan. It has nearly 400,000 inhabitants and is famous for its manufacture of porcelain, enameled and inlaid ware and silk goods. We went through several establishments, and watched with interest the patient workmen ply their crafts.

We traveled by night to Yokohama on our way to Tokyo. The Japanese sleeping cars are built for the people of the country, for the berths are short and narrow. The wife of an American officer who traveled on the train was so tall and so large that she simply gave up the idea of seeking repose in her berth. The blanket covering was sewn up in a double sheet, so that one could

not have the sheet over him without the thick, heavy blanket also. We passed a miserable night and were glad to arrive in Yokohama at 8 a. m. on Wednesday, September 15th.

After attending to some shopping we took train for the short trip to Tokyo, where we put up at the Imperial Hotel, which we found to be excellent in every way.

At Kobe Mrs. Restarick had broken her spectacles, and at Kyoto we had sought an optician to see if we could get a new lens. The proprietor of the shop told us that the only place in Japan where we could get the glass ground was in the pharmacy connected with St. Luke's Hospital. It made us feel proud to learn the position our work occupies in Japan.

As soon as possible we found the pharmacy, located on the principal street, which is a fine and wide thoroughfare.

While in the pharmacy the Rev. J. A. Welbourn came in and was surprised to see us and at once insisted that we take luncheon with him the next day.

The matter of the glasses having been settled, we were taken in our rickshaws to call on Bishop McKim. We found that he was away on a visit to the leper settlement, where the man from Honolulu, Andrew K. Shyukuzawa, is doing such a remarkable work. Mrs. McKim was at home, and the Rev. George Wallace and his wife (Mrs. McKim's sister) were next door, so we had a pleasant visit and arranged to return to see the hospital and schools the next day. We found a large package of mail at Bishop McKim's, so we had plenty to occupy our thoughts on our return to the hotel. The next day, Thursday, we

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went to St. Luke's Hospital, which is quite near Bishop McKim's residence, as also are the Cathedral, St. Paul's College and St. Margaret's School.

St. Luke's occupies an excellent place in the estimation of the Japanese. Under Dr. Teusler it has made for itself a name, not only in Japan, but in the Orient. The work is sadly cramped for space, and it is towards a new building that the Emperor has given yen 50,000, and Dr. Teusler is in the United States endeavoring to raise money for the building.

We were shown around the hospital by an intelligent Japanese nurse who spoke excellent English. There appeared to be hundreds of people waiting to see the doctors of the different departments. We noticed that more people were waiting to see the oculist than any other specialist. All over the Orient the number of blind people who are on the street is a sad sight. But one which aroused our pity more than any other thing was in China and Japan to see the large number of little children whose heads were literally covered with sores. These children were on the backs of mothers or sisters or walking about the streets. The only supposed remedy which we saw in China was that some children had pieces of yellow paper with characters written on them pasted on their heads. These were charms, and we saw them for sale in several temples. In talking to a missionary to Siam later he told us that this affliction was found all over the Orient, and while it is probably not difficult to cure with antiseptic lotions, yet where he was the parents often pasted a certain clay over the head, which they let dry, and kept it on the child for some time until skin and sores came off in the clay. In China we noticed on many children with bare patches, white-like scars on their heads, the result of this trouble of which we write. In China, where there is so much filth, we could readily understand the heads of children being sore, but in Japan, where the people are more cleanly, it seems strange that this affliction exists among children, and also that so many suffer from trachoma.

St. Luke's Hospital is doing a remarkable work, and we sincerely hope that the splendid labors of Dr. Teusler will be rewarded by his getting the money needed for a modern hospital building.

We next went to St. Paul's College, where there are six hundred students. The buildings are old and inadequate, but the work is being done. The Bishop has purchased a fine new site on the outskirts of Tokyo and has a sum of money with which to erect suitable buildings.

We next visited St. Margaret's School for girls, which is housed in a new and commodious building. We found here a daughter of the Rev. P. T. Fukao, who was the only girl in the school in European dress. The girls live in Japanese style, and it was most interesting to see the school, from the kitchen to the sleeping rooms, which latter were, of course, bare in the daytime, for the beds were rolled up and put away into closets.

The Cathedral, which is next the Bishop's house, is not a large or imposing building, but seats a goodly number of people. There are services in Japanese and English at different hours. In the porch there are shelves on which to place the street footwear, and a large basket of sandals for use in the Church.

After promising to take luncheon at the Bishop's the next day, we went to the hotel and then to the Rev. Mr. Welbourn's for luncheon. Mr. and Mrs. Welbourn live in Japanese and partly in American style. Mr. Welbourn is in charge of St. Timothy's Church, which is near the university, and his work is largely among the student class. Mrs. Fukao attends St. Timothy's Church, and, having been told we were to be at Mr. Welbourn's, she came after luncheon to see us. She was completely overcome when she saw us, and had to turn away to compose herself. She had met with a painful accident a few days before. In getting off a street car she was knocked down by a bicycle and the scalp was cut, so that her head was bandaged when we saw her. She was accompanied by Peter Kojima, who was formerly our catechist at Paauilo. He was baptized at Trinity Mission and, after study, was made a lay reader, and authorized to make addresses. He is now studying for the Ministry under Bishop McKim, but his one desire is to return to Hawaii. We went with Mr. and Mrs. Welbourn in an automobile to see some of the sights at Tokyo, first, however, going to the house occupied by Mrs. Fukao so that we might see where she lived.

We will not attempt to describe the ride nor the sights which we saw. One of the most interesting sights is a favorite temple, the approach to which is lined with shops selling all sorts of curious toys. In the temple itself are several chests to receive the offerings of the people. A large number of those who go to the temple throw into the chest a small copper coin and, placing their hands together, bow three times. On festivals a large sum of money is collected. In this temple there is an image which is supposed to have the power of healing. The sufferers go to the image and, rubbing the portion of

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the figure corresponding to the part of their own anatomy which has the ache or pain, they then rub their own bodies, believing that the power of the god will heal the afflicted part.

This temple had more worshippers in it than any we saw in Japan or China. Crowds were constantly going and coming. We later drove through the portion of the city where the ambassadors reside, and went round the Imperial Palace with its moat and walls, but could only get a glimpse of what was within the enclosure.

Next day, Friday, Bishop McKim came early to the hotel in an automobile and took us for a ride to the site for the new St. Paul's College, and where the Theological Seminary of the Japanese Church is already built.

We rejoice that, after long years of patient work, the visions of the Bishop are likely soon to be realities. The site for the institutions is excellent, and there is ample room. No Missionary has worked harder than the Bishop of Tokyo, and no one deserves more than he. Since our return, the partner of the thirty-three years of Missionary work, Mrs. McKim, has entered into rest. She had been ill for some time, and they came to Hawaii last Spring for her health. Only a few weeks after we were in Tokyo she died quite suddenly while the Bishop was away on a visitation. The Bishop and his two daughters took her body home on the Mongolia and buried her in the family plot at Nashota, Wisconsin. The Bishop and daughters returned to Japan on the Tenyo Maru, being in Honolulu November 26th. Little did we think as we took luncheon together in Tokyo in September that we should so soon hear of her death.

After the Bishop had shown us the site for the college we went to the Cathedral of the English Church at South Tokyo, where a memorial service was to be held for the late Sir Claude McDonald, long the British Ambassador to Japan. While the American, English and Canadian Churches are all united under the name of Nippon Sei Ko Kai, or the Japanese Holy Catholic Church, and while the work is divided up, yet there are two Bishops resident in the capital city, one the Bishop of Tokyo and the other the Bishop of South Tokyo. The English Bishop, the Rt. Rev. Cecil H. Bontiflower, had already called on us, as had two of his clergy, one of whom was the brother of Deaconess Spencer, who works among the Japanese in Honolulu.

At the service in the small English Cathedral were the notables of Japan, the Prime Minister, and other leading Japanese, and in addition the ambassa-

dors of the various nations not at war with Japan who were in Tokyo.

After the service we called on the Bishop and met several of his clergy, some of whom we had met as they had passed through Honolulu.

In speaking here of notable men whom we saw while in Japan, we did not mention in a previous letter that in going from Nikko to Tokyo we traveled in the first-class compartment with Prince Oyama. He had with him his military aide and his daughter. He came to the station at Nikko in the imperial carriage, he having been to the Emperor's villa for consultation with him. He was dressed in European clothes, a gray traveling suit. He is not tall, but he is stoutly built and has a fine large head and eyes which tell of high intelligence and keen powers of observation. At two stations on the journey he left the car and walked on the platform, where he was at once recognized and saluted by the railroad officials and others.

Here was the great general of the Russian War, a quiet, kindly-looking man, traveling without ostentation. It is well known that he and two others are the chosen counsellors of the Emperor and that they are really the men who decide on the policy of the nation. We and his party were the only occupants of the car, excepting a European who had lived long in Japan and who told us many interesting things about the country and its rulers. When the Prince reached the station at Tokyo a large number of servants appeared, and while they received him with Oriental reverence, yet his conduct to them showed a kindly and paternal spirit. He appeared to us to be a strong and likeable man.



#### RUSSIAN SERVICES.

The Bishop of Honolulu was much pleased on December 9th to receive a call from the Very Reverend J. Korchinsky, Archpriest of the Russian Church, who has come to hold services for some time for the faithful of the Russian

Church. Mr. Korchinsky has letters from the Russian Bishop in New York appointing him to this special Mission, and has other documents commending him.

As a result of the interview, Bishop Restarick offered the Priest the use of Trinity Japanese Church at such time as it was not occupied by others.

The result was that the service of preparation was held on Saturday evening, December 11th, and the next morning he held a celebration of the Holy Eucharist, at which the congregation filled the Church. The people stood through out the service and the sermon, as is the custom in Russian and Greek Churches, and were most reverent in their conduct. The Priest had gotten a choir of men and women together, and they rendered the many responses, the singing, as in all Greek and Russian Churches, being unaccompanied.

At the close of the service a number gathered outside the Church to greet the Archpriest, and later a photograph was taken, and at their request the Bishop was taken seated in a chair in front of the people.

On Sunday evening Mr. Korchinsky had about twenty men and young women whom he instructed in singing the service. Those who have heard the music of the Greek Church know its peculiar beauty and devotional character.

It will be remembered in this connection, that while the Russo-Greek Church, as we sometimes call it, is not in complete intercommunion with the Anglican Communion, yet there has been for years on the part of the American and English Church societies in active work, an effort to further a closer relationship.

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American and English Bishops have been received most kindly in Russia and have appeared vested at the services in Churches in Moscow and Petrograd. When the treaty of peace was signed at Portsmouth, New Hampshire, between Russia and Japan, the Russians held a service of Thanksgiving in the old Parish Church, which was placed at their disposal. On several occasions Russian Bishops and Priests have appeared vested at Church services in the United States. Here in Honolulu, Bishop Restarick and the clergy have baptized, married and buried Russians, and Greeks have brought their children to be baptized, having been instructed to do so by their Bishops.

The Bishop of Honolulu and the clergy are glad to welcome the Russian Priest, and are thankful that he is ministering to his people, and hope that the services will be held permanently. It was touching to see the expression of joy in the Russians who gathered for the services. Tears were in many eyes as they thanked the Bishop for letting them have the use of the Church. It may be mentioned that the Rev. Mr. Korchinsky was present at St. Andrew's Cathedral on December 4th at the Celebration of the Holy Communion at 11 a. m.

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Nukualofa, Tonga,  
November 26, 1915.

The Editor,

Hawaiian Church Chronicle.

Dear Sir:—In your issue for July last, you kindly drew attention to Mr. Sang Mark's efforts to raise a fund for the purchase of a printing press, of which our Mission was badly in need. His efforts were successful, and I have now to ask you to allow me space to express my thanks to yourself, and to all who kindly contributed to that fund which enabled Mr. Mark to order a Diamond cylinder press for double demy from the American Type Founders Company of San Francisco. The said press is now duly installed on the Mission premises, the first sheet turned off being the Church Calendar for 1916, of which I enclose a copy.

Yours faithfully,

ALFRED WILLIS,

Assistant Bishop for Tonga.

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#### GIFT OF AN AUTOMOBILE TO BISHOP RESTARICK.

Some months ago a friend in the States sent Bishop Restarick a gift of money with which to purchase a Ford machine for the work in one of the Missions. At that time it was expected that a man was coming to Kohala in August.

After using the car for a short time

time the Bishop went to the Orient, leaving the car locked in his garage. On his return he used it again and continued to do so until the Rev. J. J. Cowan arrived, when he had the car inspected and "tuned up" and a full set of Goodrich non-skiddable tires placed on the wheels. It was shipped to Kohala on December 6th on the S. S. Helene. The Bishop had found the car so useful that he looked around for a second-hand car in good condition which might be purchased at a reasonable price.

On Wednesday, December 8, while the Bishop was at breakfast, he was called to the door by Guy H. Buttolph, who in a few words told him that some friends had purchased a car for him and that it was at the door ready for use.

The Bishop expressed his appreciation of the thoughtful kindness of the unknown friends, and requested Mr. Buttolph to convey to them his hearty thanks for this gift, which will give him and Mrs. Restarick a great deal of pleasure and will be of great use to him in his work.

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#### THE CLERGY AND AUTOMOBILES.

A number of the clergy now have cars. The Rev. Messrs. Bodell, Cullen and Cowan have Fords; Mr. Villiers has a car of another make. In Honolulu, Canon Ault and Mr. Kroll have Fords; the latter's was bought second hand, and has been in use three years and has about seen its days of usefulness. Distances are so great that for Mr. Kroll and Canon Ault a car is a necessity. On last Sunday, for example, Mr. Kroll drove to Kapahulu for a service at 7 a. m., returning for the 9:15 service at the Cathedral, and going again to Kapahulu for Sunday School and service, leaving home at 2:30 in the afternoon. Then in parochial calls there are people to see from Kalihi to Kapahulu, and many Hawaiians live on side streets

quite a distance from the car line. No person who desires to help in the work could do so more effectively than to provide a new car for the Priest in charge of the Hawaiian Congregation.

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#### CATHEDRAL REGISTER.

##### BAPTISMS.

Nov. 18—George Gillard Helela One-kea, by the Rev. L. Kroll.

" 25—John Ernest Dow Napuaoka-laokalani Williams, by Rev. L. Kroll.

" 28—Donald Francis Haines, by Canon Ault.

##### MARRIAGES.

Nov. 10—Lieut. Woodfin Grady Jones, U. S. A.,

Lucy Gary Webb,

William Reese Scott, Chaplain, 2nd Inf., U. S. A.

" 15—William Henry Batley, Gladys Clara Lewis,

Bishop Restarick.

" 24—Carl William Carlson, Marie Bella Frias,

Canon Ault.

##### BURIALS.

Nov. 13—Abraham Duckett Bolster, Canon Ault.

" 18—Henry Clay Meyer, Canon Ault.

General Alms .....	\$659.60
Hawaiian Congregation .....	81.25
Communion Alms .....	13.75
Specials .....	135.40

Total .....\$890.00

Number of Communion made during November .....372

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#### PRIORY JUNIOR AUXILIARY.

On the evening of December fourth, the Junior Auxiliary of St. Andrew's Priory gave an entertainment in the Davies Memorial Hall. Long before the hour of eight o'clock the hall was filled,

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and before the entertainment commenced every available foot of standing room was occupied.

The first half of the program consisted of songs, recitations and piano solos. The second was the play of "Cinderella," which was very well rendered, to the great delight of the hundreds present.

The whole entertainment was in charge of Miss Adair Leovy, who is to be congratulated upon its success, both in the rendition and the amount which it brought into the treasury, which was about \$170.00.

In "Cinderella," Alma Crozier was Cinderella; the Prince, Helen Zoller; Fairy Godmother, Anita Meyer; the ugly sisters, Eda Thoene and Emily Vierra; and the Mother was Margaret Pritchard. Mary Worthington was the Queen. Mabel May kept the children roaring with laughter at the clever way in which she took the part of the Court Jester.



**ST. PETER'S CHOIR SING  
"ESTHER."**

On the evening of November 19th, at the Davies Memorial Hall, the choir and young people of St. Peter's Church, composed wholly of young Chinese men and women, sang the "Cantata of Esther," the words of which are by C. M. Cady and the music by W. B. Bradbury, before an audience which completely filled the building, in which five hundred chairs had been placed.

It was a remarkable affair throughout, first, because probably nowhere else in the world could Chinese be found capa-

ble by training of rendering this cantata, and, secondly, by the fact that the universal comment of those who had heard it elsewhere was that in articulation and pronunciation those young people excelled anything which they had heard by white people. This showed the painstaking care and able instruction and drilling by Mrs. Jessica Pascoe, who managed the affair.

The music was well rendered and surprised the many strangers present very much. All the participants were Hawaiian-born Chinese except the Rev. Kong Yin Tet, who took the part of Mordecai. The scribe, Mr. En Sue Kong, was the only singer who was not a member of St. Peter's. The accompanist was Joseph Yap, the organist of St. Peter's and the son of the warden, Yap See Young. Miss Mary Woo, the daughter of the Rev. Woo Yee Bew, was Esther, and M. F. Chung was Haman. Harry Kong took the part of Ahasueras, and Esther Yap was the wife of Haman.

By the kindness of the Bijou management the scenery was loaned and set up.

Mr. Kiu, a young Chinese electrician, installed the lights, which added much to the beauty of the presentation.

The amount realized was \$325.00. Of this sum \$150.00 went to pay for the desks purchased for St. Peter's School, and the remainder went to the Choir Fund of St. Peter's.

Many have asked for the cantata to be repeated, but no decision has yet been made in regard to this.

The costumes were appropriate, and the elaborate ones of the principals represented the kindness of many friends. Especial thanks are due to Edgar S. Barry and Mr. H. M. von Holt.

**HILO, HAWAII.**

A very pretty and interesting wedding occurred in the Church of the Holy Apostles, Monday evening, October 25. Mr. H. H. Miyazawa, our Japanese Catechist, and Miss Elizabeth Chie Watase, stenographer in the law office of Carlsmith & Rolph, were united in the bonds of holy matrimony by the Rev. Paul I. Tajima and the Rev. J. Knox Bodel. The church was very attractively decorated by the friends of the bride and groom and certainly earned the many nice things that were said about the pretty decorations.

The bride, dressed in a very handsome kimono and carrying a Prayer Book in her hand, looked very attractive indeed as she walked up the aisle of the church, and the groom, dressed in an American business suit, looked as if he realized what the service was to mean to them

both. The service was all in English, except the opening charge, which was read in both Japanese and English by the Rev. Mr. Tajima, and made a deep impression on the many Japanese present. It is thought that every Japanese church and society in Hilo was represented at the service in the church. The good number of white people present at the service showed that the bride and groom stand well in the estimation of the general public.

After the service in the church a general reception took place in St. James' Guild Hall and was a very pleasant affair. Delicious refreshments were served to the large number present, and a general good time followed.

Mr. and Mrs. Miyazawa did not go away for a wedding trip, but used their joint bank account in furnishing up a neat and attractive home, which, in the opinion of many, was a most sensible thing to do.

Our Japanese congregation has not only added to its number, but it has secured, in Mrs. Miyazawa, a very energetic and efficient worker. She has proved herself to be of great assistance to our Japanese priest in more ways than one. We are fortunate to have Mr. and Mrs. Miyazawa in our Japanese congregation. They have our best wishes and prayers for a happy life together.

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The Rev. Mr. Tajima has made a fine start in his work among the Japanese people in Hilo. The wisdom of the Bishop in making a strong effort to get a Japanese priest for the work in Hilo is abundantly proved by the progress being made by Mr. Tajima. The Japanese night school is doing good work in several ways. It is certainly a very joyful sound to hear the Japanese men, all young men, reading out loud with Mr. Tajima different portions of the Prayer Book, and singing heartily, "Onward, Christian Soldiers." We have good reason to believe that some of these young men will be presented to the Bishop for Confirmation in a few months.

The evening service which Mr. Tajima holds in the church every Sunday is being attended by a good congregation. Last Sunday evening there were seventeen in the congregation and fifteen boys and girls in the choir. The good work being done by the choir shows the result of Mrs. Miyazawa's efforts to train a vested choir of Japanese boys and girls.

The Woman's Guild held their annual sale of fancy articles and food on the morning of November 13th. Early in the morning it began to rain and the hopes of a good morning's sale were not very bright. However, the rain did not continue to fall very hard, all the time, and a good number of people made their way to the vacant store next to the Inter-Island office and made the members of the Guild happy by their purchases. The sale netted one hundred dollars.



### CHRISTMAS SUNDAY SCHOOL FESTIVITIES.

It will be of interest to many people to know just when the Sunday Schools in this Church are to have their Christmas festivities and where they are to be held. The list as far as we can get it is this:

St. Andrew's Sunday School, at Davies Memorial Hall, Thursday evening, December 23rd, at 7:30 o'clock.

St. Andrew's Hawaiian Sunday School, at Davies Memorial Hall, Monday evening, December 27th, at 7:30 o'clock.

St. Peter's Sunday School, Christmas Eve, at 7:30 o'clock, in the Sunday School room under the Church.

Trinity Japanese Sunday School, Davies Memorial, Christmas night, at 8 o'clock.

St. Clement's, Epiphany, January 6th, St. Clement's Parish Hall, at 7 o'clock.

St. Mark's, Kapahulu, December 23rd, in the Mission grounds, at 3 o'clock.

St. Mary's, Moiliili, at the Mission, Thursday afternoon, December 23rd, at

2:30 o'clock. Their Christmas exercises will take place Wednesday evening, December 22nd, at 7:30 o'clock.

Epiphany, Kaimuki Christmas Eve, in the Guild Hall.

St. Elizabeth's depends upon the arrival of Christmas gifts from their benefactors, and St. Luke's depends upon the use of the Christmas tree used by the Cathedral Sunday Schools.

We note with great pleasure that gifts from friends have provided Christmas festivals at Hilo, Hawaii; Lahaina, Maui; Kapahulu, Maui; and Wahiawa, Oahu. The Junior Auxiliary of the Hawaiian Congregation provided for St. Mark's, Kapahulu. St. Elizabeth's has always been cared for by friends. We are assured of a happy time for all the children in all our Sunday Schools.



### SERVICES ON CHRISTMAS DAY.

The services at St. Andrew's Cathedral will be as follows:

Celebration of the Holy Communion at 6 a. m.; Celebrant, the Rev. L. Kroll.

Holy Communion at 7 a. m.; Celebrant, the Rev. Canon Ault.

Hawaiian Service at 9:15; the Rev. L. Kroll.

Shortened Matins and Holy Communion at 11 a. m.; the Bishop, Celebrant.

#### ST. ELIZABETH'S.

Holy Communion at 7 and 9 a. m.; the Rev. F. W. Merrill, Celebrant.

Sunday after Christmas:

7:00 a. m.—Holy Communion.

9:00 a. m.—Children's Service.

9:30 a. m.—Holy Communion, Korean Congregation.

11:00 a. m.—Holy Communion and Sermon, Chinese Congregation.

#### ST. CLEMENT'S.

Following the custom inaugurated some years ago, there will be a midnight Celebration of the Holy Communion at St. Clement's Church, Punahou, on Christmas Eve, commencing at 11:30 o'clock.



#### HILO.

The Rev. Paul Tajima is doing excellent work at Hilo and has good congregations at the services.

The Rev. J. Knox Bodel will hold services on Sunday evenings at Olaa, twelve and a half miles out from Hilo. The Bodel children have had the measles, and, of course, this has been very hard on the Rev. and Mrs. Bodel.

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## KOHALA.

The Rev. John Joseph Cowan arrived in Honolulu on the Great Northern and went to Mahukona on the S. S. Mauna Kea on December 8th.

The people of Kohala have been anxiously looking for Mr. Cowan, and we are thankful that services will again be held regularly. Since the Rev. F. W. Merrill left Kohala, Mr. J. F. O'Brien has conducted the English Sunday School at Makapala regularly and has had charge of the Boy Scouts who were organized by Mr. Merrill during his residence there. Mr. O'Brien reports that on December 5th St. Paul's Church, Makapala, was packed with boys and girls, many people being unable to obtain admission. We are very grateful to Mr. O'Brien for his efficient and enthusiastic work at Kohala and Makapala. Mr. O'Brien writes that he expects to bring one hundred and fifty scouts in uniform to Honolulu during the Carnival time.

The Bishop has had a Chinese Catechist working at Makapala among the Chinese, so that the services there have been maintained as fully as possible.



## WAILUKU.

A recent visit of the Rev. J. Charles Villiers to Olowalu at the request of a number of Koreans led to several baptisms. An examination of the candidates on two occasions resulted in Mr. Villiers finding them well prepared in their knowledge of the fundamental principles of the Christian religion. It is difficult to minister to Koreans in the country districts because they move about so frequently.



## CHURCHMAN'S CLUB.

This column is in charge of J. W. Thompson, and will be devoted to the activities of the Men's Club of the Diocese.

## OFFICERS.

President.....Guy H. Buttolph  
Vice-President.....L. Tenney Peck  
Treasurer.....John Lennox  
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## DIRECTORS.

Rev. Canon Wm. Ault, Dr. W. L. Moore, Jos. Wakefield.

At the invitation of Mr. and Mrs. L. Tenney Peck, the monthly meeting was held at their residence, Wilder avenue, Friday, December 10th. At the outset Rev. Canon Ault reported that Edmond Melanphy was in a critical condition and not expected to live, whereupon, at the

suggestion of a layman, the Bishop offered prayer.

It was decided to collect funds to add to the equipment of dispensaries at St. Mary's, Moiliili, and St. Mark's, Kapahulu. At the same time it was the intention of the meeting that they co-operate with other organizations who are working to lessen the disease of tuberculosis. In this connection a wide field opens up for definite and direct work in the Missions at St. Elizabeth's, St. Mary's and St. Mark's. There is a call for men to give voluntary assistance to help in various ways in each of these Missions.

Cables have been exchanged between the Men's Club and Bishop Brent of the Philippine Islands, and hope is expressed that some time next year the Bishop may be secured for a series of meetings intended to deepen and expand the life of the Church.

The meeting was one of the most successful ever held in the spirit shown and in the readiness to take hold of any work which offered itself in a definite way. There were represented the Parishes of St. Andrew, St. Clement's, and the Epiphany, the latter of which had three laymen with the priest in charge.

The First Corporate Communion of the year will be held in the Cathedral at the early morning service on the second Sunday in January.

Invitation is extended to men to make themselves known to Mr. Guy H. Buttolph, 83 Merchant street, and Mr. Wm. H. Soper, Hawaiian News Co., Young building.

Mr. and Mrs. John Guild will entertain the Club at a chowder supper, January 20th, being a full moon, at their residence, Kaalawai. Transportation will be provided, directions for which will be mailed.



## CATHEDRAL.

Comment was naturally made on the Dean allowing the Cathedral to be used for the burial of Colonel Bromwell. Chaplain Scott asked for the use of the building he stated that the board of enquiry had found the deceased was at the time of unsound mind. On condition that this finding was published in the papers the use of the Church was granted, on condition, however, that the burial service of the Church be not used, but that appropriate scriptures and prayers be substituted.



## PERSONAL.

The Rev. George E. Howard, who has been in charge of the Church for seventeen years at Sitka, Alaska, is vis-

iting Honolulu, accompanied by his wife. They are the guests of Mrs. De Groff of Sitka, who intends to stay in Honolulu for some months.



## SERMON BY BISHOP RESTARICK.

At the request of many the Thanksgiving Day sermon by the Bishop is printed. It deals with National issues and preparedness.

Deut. 8;2-3—"And thou shalt remember all the way which the Lord thy God led thee—to humble thee and to prove thee."

Thanksgiving Day, which was originally a local festival, has become a national one, and is a public acknowledgment that this Nation is Christian. It is

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not primarily a day for individual thanksgiving, although if the Nation is to give thanks the individuals composing it must have the spirit of thankfulness in them.

The day is appointed by proclamation of the President, and proclamations of the Governors of States and Territories, and yet, to how many has it any real significance? People will gather today to eat and drink. Many will provide for those who are away from home or are poor, and this is good. To eat and to drink is an outward sign of inward joy which has its reason in human experience and history. But how many in this community of ours will today raise one thought of thankfulness to God for His blessings to us as a Nation? We are gathered together here for a service of thanksgiving. A few others are gathered elsewhere in this city, but to the vast mass of the people the day is but a name. Not many return to give thanks to God, and it is just as it was when Jesus walked the earth and conferred His blessing upon the ten lepers—one only gave any outward expression to any sense of gratitude.

It is a very common thing for men and women to cry out in distress to God. No one knows this more clearly than a parish Priest. We have seen and heard again and again men and women in trouble who have cried out, "Pray for me; oh, do pray for me!" and those of whom I speak prayed very little before, and when the sorrow passed prayed very little after.

#### THE NATION.

But this, as I have said, is a national day, and it is customary in a sermon to deal with some aspect of national life. We have lived through a trying and momentous year, and we have been on the verge of breaking relations with one nation or another on several occasions. It has been a year in which we have again and again been astounded, alarmed or horrified. It has been a year in which many of our hearts have been torn by conflicting feelings and ties. It would be impossible for anyone in a sermon to deal with the events of the past twelve months which have affected this country, without wounding or affecting somebody. As men and women we are not neutral. It is impossible to be so. It has been said by a great American lately that a "neutral man is the most ignoble work of God." As men and women we have not been neutral in our sympathies, but as officers of the Church or the Nation our duty is to be neutral in what we speak or teach, and a preacher can and should point out things for which we

may thank God, and this he can do leaving disputed points alone.

What, then, have we to be thankful for as a Nation? However we may differ as to the policy of the President, we can be thankful to Almighty God that we are not at war, although I believe, generally, we are with those who believe that dishonor and a sacrifice of our liberties and blessings would be worse for all of us than war. No president since Lincoln has had so difficult a time as the President who occupies the chair at present, and the future will decide what posterity in its calm judgment thinks of his actions, or inactions. Men's sympathies either way at present inevitably bias their judgment either as to his action or to his inaction.

As we look out upon the world today there is a most profound impression which comes to every thinking man. Not only the horrors of the past and present, but the outlook for the future oppresses the soul, but I believe there is cause to be thankful because we have opened our eyes as a Nation to the truth in regard to war and peace. Many people of the United States had lulled their souls into a happy state of sleep because they believed that the sentiment against war was so strong that civilized nations would not tolerate any great conflict. That we were wrong in this comforting idea we now know. We have awakened to face stern and bloody realities. It is now seen and recognized by most people that the time has not yet come when the bayonet can be turned into a pruning hook, or the gun, used solely as an ornamental for the wall.

This Thanksgiving Day brings to our memory the picture of the Puritan going to his meeting house with a rifle over his shoulder, prepared to defend his family and his liberty. Nor was the Virginia Churchman in a different position, for he carried his rifle with him when he went to till his field, for he expected at any moment that a stealthy foe might appear at the woodline. Each had to defend his home, his family and his lib-

erty, and each did defend it valiantly when necessity arose. And when we find that their liberties were threatened by the Motherland, we see Puritan and Churchman together rising to defend their heritage. We have been for years so unsuspecting and self-satisfied that we did not believe it possible that anyone would seriously trouble us, and there have been those who seemingly believed that the duty of Christians should lead men to refuse to defend their home and Nation if they were in danger by attack.

If we have been saying, "Peace, peace," when there was no peace, then we should be thankful that we have been led to see facts as they are, however sad these facts may be. We should be thankful that the Nation, reluctantly for all of us, has been aroused to see the necessity of readiness to defend our homes, our freedom and the rights of humanity. If we had continued to dream, we might some time or other have lost the heritage which God gave us and for which we are responsible. Events of the year have led us to see that there may come a time when "he that hath no sword should sell his coat and buy one." This, I say, is a sad revelation to us, but, deplore it as we may, it is a doctrine which conforms with reason and with revelation.

Again, we should be thankful that the bombast and boastful spirit which characterized so much that was written and spoken about the Nation a few years ago has disappeared. We see ourselves in a clearer light. We have been humbled because we know other nations better and ourselves better. The history, the geography, the social, moral and economic conditions of many countries are known to us in a degree now, while we were exceedingly ignorant concerning them before. We have learned more about the governments of other countries, the efficiency or non-efficiency in their administration, than we ever knew before. I believe that the people of the United States have had their eyes opened to the fact that the possession of ex-

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cellent constitutions and laws for the states, of lofty ideas held by many of the people, are not of themselves evidences of strength. They need men and women who will carry them into execution, whether it is profitable or unprofitable, whether it means life or death. Further, that the wealth in which we trust—bonds and stock, and railroads and mines, stockyards and factories—that these are no true foundation of greatness and that they give no assurances of peace.

If we read the occurrences of the past year we see that even the strongest nations have lost the boastful confidence in themselves which the people had a year ago last August. Each one has ceased to despise its adversary and, sad to say, they have learned to hate him. They have all felt in a measure their helplessness, and they have all in their agony called out to God.

And so it is with our own Nation. It has in a measure found its soul and acquired a certain spirit of humility. Our millions of dollars do not look as big as they did, because we have learned to speak in terms of billions—billions not for construction, but for destruction of life and property. The things in which we trusted look small and weak, and the wisest and best see that not the boasted riches of the Nation, but in righteousness and efficiency in public affairs lies preparedness. We should be thankful that things are seen more in their true light, and that the history of the past year has demonstrated that the spirit of no mortal should be proud, and that things material are no foundation for the trust of the man or the nation.

Three hundred years ago the foundations of this Republic were made at Jamestown and later on Plymouth Rock. As development was made and the vast resources of the continent were opened up, it looked as if the materialism of the old world, where opportunities were limited, could be better tried in the new world. We may well ask ourselves a few questions on this Thanksgiving Day. What have we achieved on the American continent? If the people of the United States were to be supplanted, what imperishable gift would our civilization leave behind for mankind? Greece gave imperishable ideals of art and literature and beauty. Rome gave ideals of law, of order and of power. Palestine gave us undying spiritual ideals. We have material wealth beyond the visions of our ancestors, and the true student of history cannot deny that we have made immense strides in economics, mechanics, literature and politics. But the revelations of the past year have brought a rude shock to many thinking men, and some of them have come to the conclusion that a democracy such as ours can never be as efficient as a nation whose government does not depend upon the whims of the people, many of whom are ignorant or utterly lacking any appreciation of American ideals and American life.

One critic says, "There is such a lack of correlation and coöperation, such a lack of harmony between Congress and the departments, that we can never attain efficiency under our present system." We know that there is little efficiency under our city governments.

Men are often called to govern or to make charters which would be a rule of action, who have had no business experience, and occupied no positions of trust. It is much the same in the governments of our territories and states and the departments of the general government, and yet we have gone on with the happy idea of greatness and superiority.

I am not in the least a believer that liberty and individuality should be sacrificed for the mere efficiency of the mass. I believe in the principles underlying this government. But we can be thankful today that thoughtful men see more clearly than ever before that we have much to learn, much to revise, and that ideals and constitutions alone neither make for good government nor efficient service. We have gone on for a hundred years blundering along, often the prey of bosses and looters, or of those whose only idea of government is that it provides them a crib from which they may feed.

We may be thankful that millions have come to know of the failure of many of our cherished ideas, and the absolute necessity of righteousness and of real patriotism, which means a living interest in the affairs of the Republic from the city to the capital of the country.

We have been humbled and we should be thankful for it. We see now that greatness lies, not in possessions or population or wealth, nor in anything material, but that it lies in righteousness, honesty, ability and faithful service.

It is within the memory of some here where men still thought that the United

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I can remember when there were practically no labor troubles, and when in 1892 the Homestead strike and riots revealed to us that we had not gotten away from the difficulties of the old world.

We came slowly to learn that the civilization of the new world, tested by results, is no better than that of the old world, and may be in some things worse. The difficulties of Europe have become ours, and we thought we had escaped them. The struggle for existence in the great and glorious land we believed would never come, and it is now, painfully evident in the bread lines of the large cities, in the wandering hosts of tramps, and the bewildering problem of the unemployed.

A great deal was expected of us by longing souls in Europe; great hopes of us inspired many souls in far distant lands. Have we, let us ask ourselves, originated any system to meet the problems which is better than those which prevail in some of the countries now at war?

This may seem a gloomy review, but I do not take it so. I believe it is the greatest day in a man's life when he recognizes frankly his faults and failures. We have been drifting along in many ways. It is true that the condition of the laboring man counting his opportunities is better than that of the laboring man in any country of Europe. But our eyes have been opened during the past year as they never have been to our weaknesses, on the one hand, and to our possibilities on the other. We should give thanks to Almighty God that we have learned to see clearly that every advantage of land and resources, and education, and general intelligence, taken together, can not save man from the ills of life. If we do see this we have the greatest cause to be thankful. The problems of the day for us are not political as much as social, and social questions cannot be worked out by materialism. We must bring to our task the one rule that can give it an answer, and that is that we shall do to others as we would that they should do to us. No one has ever honestly tried this method and certainly no nation has tried it except in circumstances such as the return of the indemnity money to China by the United States, for which we may thank God. But the method of which

we speak will never be tried until there is sufficient religious motive behind it. I believe that this principle will become in greater degree the policy of the future, and I believe it because when this war has passed and its hatreds have gone, men will have learned that in the principle lies the only hope of future peace and good will.

All experiments in wealth and material development have proved utterly futile in the preservation of peace, and I believe that after the war men will have learned the lesson so that they will compel governments to act toward each other more in accordance with the Divine Rule. If they do not learn the lesson, then governments will become more autocratic, and monarchies and empires will have a new lease of life, and jealousies and schemes will go on, so that the next stage of man's history will be worse than the present.

But I do not believe that it will be so. It may be that mankind needed this adversity to teach them the futility of dependence of the material, and to demonstrate the supremacy of the soul of spiritual principles and of God.

I have touched upon the issues in our national history because they must enter into the life of the soul of each one. And can we not, then, with a sense of humility, thank God, first, that we of all the great nations are the only one at peace, and can we not thank Him that the war has taught lessons about true strength and real patriotism, and the only principle of action which can maintain peace. If we can grasp these things, then, even in the fires, we thank God and with courage go to our task for the future.

I saw a horrifying cartoon the other day. It represented War standing in grinning triumph on multitudes of slain. Before him knelt Death and Satan, the latter with rejoicing suffusing his evil countenance, saying, "O Lord, we thank thee." Many will feel that these alone can give thanks today. But we have confidence in God. We believe for the race a stupendous lesson has been taught; and what history should have taught us before, namely, that spiritual ideals and religious methods are absolutely necessary to meet the conditions of mankind.

We can give thanks this year, it is true, for bounteous crops. We have been greatly blessed in this respect. But we can give thanks with our deepest nature that men's hearts have been so moved that they have given in unparalleled way to feed the hungry, to carry comfort and help and scientific, sympathetic treatment to men, women

and children of every nation under the blight of war.

We are learning that man does not live to himself alone, neither does the Nation live to itself, and we are learning the deeper meaning of brotherhood, and for this we may indeed thank God and with courage take up our task for country, for mankind, and for God, to whom be given our heartfelt thanks today and forever.



IN MEMORIAM.

EDMOND F. MELANPHY.

Edmond F. Melanphy departed this life shortly after five o'clock on the afternoon of December 14th. The deceased was assistant secretary of the Convocation of the Missionary District of Honolulu and was clerk of the Parish of St. Andrew's Cathedral. He had held several offices in the brotherhood of St. Andrew, and was always interested in the work of the Church.

Since the Bishop's family came to Honolulu in 1902, Edmond Melanphy had been an intimate friend of the Restarick children. For two years they lived near each other and were playmates, and then for years they were attendants at Punahou at the same time, and this naturally led to close friendship.

In October, 1912, Edmond Melanphy married Miss Juliette Cooke, daughter of Mr. and Mrs. A. F. Cooke, and leaves his wife and one child surviving him.

Edmond Melanphy died at the residence of his parents, Mr. and Mrs.

J. F. Melanphy, on Keeaumoku street. He was twenty-five years of age, and it seems a strange dispensation of providence that, with an apparently useful life before him, he should have died so young.

But with faith we say: "He doeth all things well."

Our sympathy goes out to, and our prayers go up for, those who are left behind. There is for them the comfort of faith and hope, and the knowledge that Edmond Melanphy did his duty in the conditions of life in which it pleased God to call him; he was a loyal friend, a devoted husband and loving son, and he had the confidence and esteem of all who knew him.

The burial was from St. Andrew's Cathedral on December 15th, the Bishop and Canon Ault officiating. At the service every evidence was shown by the attendance and floral remembrances of the affection and regard entertained for him. May the comfort of God rest upon those who are left behind for a while.

It is interesting to note that it had been arranged for Mrs. Melanphy and her son to go to California on December 8th, but on Sunday, the 5th, he was taken worse and sank into a stupor. The night of the 4th he had talked with his mother about meeting the Bishop's two daughters and R. B. McGrew in San Francisco and having dinner together. After the morning of December 5th he never fully recovered consciousness.

## THE TRUTH IN YOUTH.

By REV. S. S. DRURY,  
Headmaster of St. Paul's School.  
(Reprinted from Church Congress  
Papers.)

A few days ago, while thinking over the subject of what is the matter with the Church in schools, or with the approach of schools to religion, I chanced to hear a chapel full of boys sing hymn No. 377. That hymn of Isaac Watts' is, as you remember, an appeal to the Holy Spirit to kindle a flame of sacred love in these cold hearts of ours. The second stanza sadly confesses an utter worldliness, and the third a collapse of worship. As all young people love to sing, hymn 377 "went splendidly." Its one defect as a religious exercise was that of untruth: the boys who sang the hymn could not and should not have meant a word of it. There is put into

the mouth of youth what the heart of youth does not contain—coldness, formalism, worldliness, materialism, and sense of failure. This confession of cold-heartedness on the tongues of young Christians could only be true as a prophecy or as an unconscious complaint of the children against conditions which would land them in such a plight. A cynic looking on might properly aver that ten years from now in vain they will tune their lifeless song, in ten years see how they will grovel here below! Hymn 377 may be regarded as a fairly accurate picture of the Church-bred boy a few years out of college.

Our paper, while dealing with the religious problems in schools and colleges, cannot be confined to a study of conditions there. We must examine certain influences which surround youth, noting what is wrong at home, at school, at college, and after that at the family hearth and the parish altar. Specifically our problem is how to connect the religious fervor of the second decade, that habit-forming period, with the quite as critical decade that begins with one's thirtieth year. After a brief analysis of things as they are, let us note the causes of what is wrong and seek for a solution.

### PART I.

Two contrasted pictures, that of the boy of 15 and the young man of 25, will emphasize our problem. It is false to regard boys as hard little customers without sensibilities or ideals. Rightly, there is no more delicate psychic organism than the mind of a boy. Diffidence, or mistaken notion of manliness, may create a careless exterior, but within he is full of lively thoughts and zealous impulses. School-masters are sometimes blamed, the report goes, for rushing boys into confirmation. It is quite as commonly the school-master's endeavor to check the galloping religiousness of some as to spur the inert. Last January 70 boys out of a school of 350 voluntarily presented themselves for instruction leading to confirmation. About 15 were summarily excluded on the ground of age and immaturity, disregarding Archbishop Temple's dictum that for his part he would gladly confirm children of twelve. The other 55 boys regularly attended weekly instructions. A fortnight before the Bishop's visit I set about dissuading each candidate from taking the final step, pointing out the gravity of it and offering opportunity to postpone or withdraw. It was no use. I could persuade only 3 to

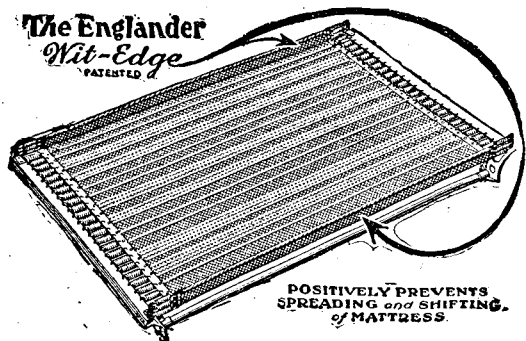
give it up, and that but for a year. This indicates how naturally religious is youth. While some older boys pass through the valley of the shadow of doubt, almost all possess a vivid sense of the being of God and the complete practicability of the Christian religion. Boys become regular, devout communicants. They love the house of prayer, they take to sacramental thought. The mystical concepts of eternity strike deep in the minds of youth. Fundamental religion finds fertile soil in a boys' school. It is a time of conscientiousness, of sensorious judgments, of spiritual sensitiveness.

Following a given individual through college and through the early stress of commercial life we frequently find that the glory has departed. I do not refer to formal attendance at church on Sundays, which is, of course, a symptom; but to the practice of the Christian life. The grasp on high moral standards persists; but what has become of the sense of divine nearness, the delight in religion, the naturalness of prayer? We find the young man punctilious in all the decencies, attably escorting his mother to church when she makes a point of asking him, but quite detached from the life of the Spirit. The religious boy has become a worldly man. With a wave "some Almighty Being, and all that," but subtle influences have changed the loving Task Master into an absentee Absolute. This devolution is so common that thoughtful Christians, and parochial clergy in particular, are apt to conclude that the break-down is traceable more to the training of the Church school than to college indifference and liberty, or to the commercialized struggles of city life. Not seldom the worldly man of middle age (for by middle age, if we follow the actuarial analysis, we must mean anybody between 25 and 50) turns again to closer touch with his God. When the heart is vexed, we complain.

"Almost everyone when age,  
Disease or sorrow strikes him,  
Inclines to think there is a God,  
Or something very like Him."

Religion appeals most to youth and age. In the dawn of life "natural religion" is natural. At life's close redemptive religion becomes the inevitable solace. Man is least religious when he is middle-aged.

(To be continued.)

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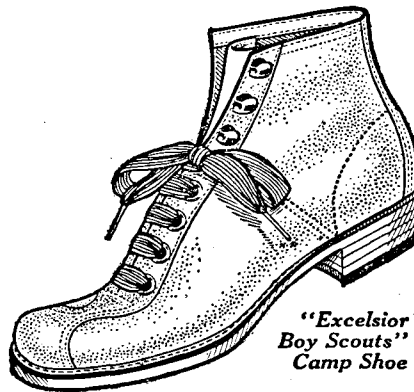
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